

THE BAPTIST.

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Hurst, Miss.

DEAR BROTHER:

I just closed a fine meeting at Amite River Church. Bad weather, election, etc., were great draw-backs, but God gave us 9 accessions and one by letter, 6 conversions last night.

B. B. HALL.

New Providence.

New Providence Church in Mississippi Association began her annual meeting on the 4th Sunday in July. Bro. B. B. Hall preached for us in a very clear and forcible way. He is fine help in a protracted meeting. Six joined for baptism, and many of us were greatly blessed.

E. GARDNER.

Mada, Miss., Aug. 4th, 1903.

Providence.

We began a meeting of days at Providence Church, on the 4th Sunday in July. After preaching the gospel on Sunday to a large crowd, the writer was relieved on Monday by the arrival of Bro. S. G. Cooper, who did excellent preaching.

The meeting closed on Friday with 4 to baptize, and on having been restored.

Fraternally,

B. A. McCULLOUGH.

Beulah.

I have just closed a good meeting with the Beulah Church, Rankin County Association, with 8 accessions, 7 by baptism. Elder W. H. Boom of McHenry, assisted. The church is revived and moving up slowly in her contributions to the various works of the denomination. We have some 15 members but undeveloped to a great degree.

Pray for our success at Beulah. May the grace of our Lord Jesus Christ be with all the churches.

W. P. CHAPMAN.

Center Ridge.

The writer began a meeting with the saints at Center Ridge on the 1st Sunday in August. Bro. W. R. Cooper came on Monday and preached the gospel with great power. The meeting closed on Friday with three to baptize. Two were restored and one received by letter, making six additions.

We would not forget to say, that while Bro. Cooper preached, his consecrated wife rendered excellent service in leading the music.

Fraternally,

B. A. McCULLOUGH

Pleasant Ridge.

BRO. BAILEY:

It has been my good pleasure to be with the saintly J. C. Buckley, at Pleasant Hill, in Simpson County. It was good to be there. The people overflowed the house every day. Here Bro. Buckley has been telling the story of Jesus and His love for years and years. Some six accessions by experience and a revival among God's saints.

Simpson and Lawrence are coming to the front. The people are taking on new life. It was good to go east.

J. H. L.

Troy Meeting.

Our meeting of ten days closed at Troy Wednesday night, the 5th inst. Evangelist F. M. Wells was with us and did all the preaching after the third day. We had a good meeting throughout. Result, six for baptism and one by letter.

Bro. Wells was army chaplain in the Philippines for one year and after resigning that position, traveled for several months in Palestine. On the night following the close of our meeting Bro. Wells gave to a crowded house his very interesting lecture, "Jerusalem Under the Turks."

Bro. Wells is a strong gospel preacher and the attraction that he holds out is "the Lamb of God that was slain for sinners."

He is giving all his time to evangelistic work, and may be addressed at Memphis, Tenn., Care Y. M. C. A.

G. W. SMITH.

Good News.

I had the privilege of helping Bro. Pettigrew and the Bethesda church again this year in their protracted meeting. There were seventeen received for baptism, and it seemed in other ways a season of strengthening and rejoicing. This is a splendid neighborhood with as fine a lot of men as can be found anywhere. Bro. Pettigrew has been pastor here for nearly thirty years.

I also went back to River Hill Church in Rankin County, last week, to help Bro. Sutton in their meeting. Politics didn't interfere much. We had six to join by baptism, and very few unconverted people remain. I think I never saw a church where so large a per cent of the young men and boys will take a leading part in the worship. They are being well trained. Bro. Sutton has been pastor of the church since its organization and is likely to be for the rest of his life.

P. I. LIPSEY.

Sunday-school Children at Church.

I notice an editorial in THE BAPTIST of the 6 inst., with regard to the neglect of children in attending the preaching service.

This I have observed for sometime, and have endeavored to change the program so as not to leave any excuse for the children going home, but I find it somewhat difficult to do. I think the Sunday-school ought to meet a time to get through and give 15 minute's recess to the children before preaching service begins, or let the Sunday-school meet in the afternoon.

I would like the brethren over the State would speak on this subject as I feel that it is one of great importance. I am truly glad that the Texas Standard has spoken and THE BAPTIST has echoed the voice of the Standard, and I hope the brethren will speak as to their experience on the subject.

The children old enough to understand the Scriptures ought to stay and hear the preaching.

Yours fraternally,

E. H. GARNER.

Lutcher, La., August 8, 1903.

Hattiesburg, Miss.

On Saturday before last third Sunday, Rev. W. E. Farr, of Meridian, Miss., came out to Green's Creek, which is 3 miles from Hattiesburg, to help our pastor, A. J. Rogers, in a meeting. The meeting was a great success. 19 by baptism, and 8 by letter, total 27.

Bro. Farr is a very fine preacher, one of the most earnest preachers I have ever heard. God bless him is our prayers. Come again Bro. Farr.

W. A.

August 11, 1903.

Canton, China, July 3, 1903.

DEAR BRO. BAILEY:—You don't know how proud we are of Mississippi as to her contribution to Foreign Missions. If about a half dozen of her best young men and women would go to the foreign field it would help to keep up and extend the mission spirit. Our Mississippi schools and all mission work is certainly on the up-grade. And THE BAPTIST deserves a great share of praise for this state of things. We are encouraged in our work and there is a spirit unrest and inquiry abroad here that answers well for our work.

I am going to start in a few days with Bro. Saunders or D. Hayes to Ying-tak to secure a lot for the "Williams' Memorial" house that the ladies at Savannah Convention so nobly proposed to build in memory of our lamented Bro. Williams. I trust our Mississippi ladies will do their part in this work. With love, I am,

Yours fraternally,

E. Z. SIMMONS.

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The Holy Spirit Before the Advent of Christ, and the Holy Spirit After Christ's Ascension.

II.

2. *The ascension of the Second person to the throne:* "When the fullness of the time came, God sent forth his Son, made of a woman," to enter upon the duties of chief administrator of the affairs of this world. Thus we see that God the Son is in office during the second administration. This administration had a definite beginning and a definite close. But the administrator, the Second Person of the trinity, had no beginning. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. And the Word was made flesh, and dwelt among us." John 1:1,2-14. The life of God's Son did not begin "when He was made flesh," but was manifested only, so that men saw it. "It was that eternal life, which was with the Father, and was only manifested unto us." I John 1:2.

The activities of the Holy Spirit continue unchanged through the second reign. There is a change of administration from the Father to the Son; but no change in the work of the Spirit, nor in his relation to the official government. He now occupies the same relation to the Son as administrator as he did to the Father during his administration.

3. *The induction of the Holy Spirit into office.* He has been pursuing the even tenor of his way for four thousand years. But we are beginning to meet expressions in the Word which sound strangely and seem to indicate an approaching change of some character. We read in John 7:39: "For the Holy Ghost was not yet." This is the surprising and startling saying of Jesus. "Had he not been the divine agent in creation and the ever-present help and comforter of God's people in all the ages? How then could Jesus say that he 'was not yet?'" The remaining portion of this article will

be devoted to an answer to this question.

1. *Jesus announces His approaching death.* During the few weeks next preceding the death of our Lord, he labored patiently and tenderly in preparing his disciples for sustaining the great loss which would soon befall them. He said, "I must go to him that sent me." This declaration filled them with sorrow. He said again, "if ye loved me, ye would rejoice because I said I go unto the Father, (John 14:28). It would be a great gain to him to be released from labors, sufferings and humiliation. They ought to rejoice over his prospective rest and exaltation. But their disappointment is so great and their sorrow so heavy! It will require some days for them to adjust themselves to the coming order of things. Whenever Jesus disappoints, he always gives something better in place. So, our Lord goes on with his instruction, determined not to vacate the office which he had so uniquely filled, until he had fully assured the disciples that he would send another administrator, who should be more to them than he ever could be. There are several things to be said of him who succeeds the Lord Jesus Christ in the administration of the divine government among men.

During the period intervening between the ascension and *parousia* (second coming of Christ) the Holy Spirit becomes the head of the administration. In line with this thought we quote a paragraph from Henry Edward Manning (Catholic Cardinal): "It is evident that the present dispensation under which we are is the dispensation of the Spirit, or of the Third Person of the Holy Trinity. To him, in the divine economy, has been committed the office of applying the redemption of the Son to the souls of men by the vocation, justification and salvation of the elect. We are therefore under the personal guidance of the Third Person, as truly as the apostles were under the guidance of the Second." Concerning the character and reign of the Holy Spirit we speak—

1. *Of His advent.* That he was not here prior to our Lord's ascension in at least one important sense, is manifest from this declaration in John 7:39: "For the Holy Ghost was not yet." We find further proof of this fact in John 16:7: "For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." The Scripture proofs that the Holy Spirit was not here in some sense are abundant.

(a) *When did He come?* is the next question that claims our attention. His coming was just as clearly marked as the coming of the Second Person was. Just as the birth of Jesus definitely marked his entrance upon the second administration in the development of human redemption, so did the descent of the Holy Spirit into "the upper room" in the midst of the anxious, waiting disciples, mark in an unmistakable manner his entrance upon the third administration in the divine economy. Germane to this statement St. Augustine makes the following remark: "Therefore the Holy Ghost on this day—Pentecost—

descended into the temple of his apostles, which he had prepared for himself, as a shower of sanctification, appearing no more as a transient visitor, but as a perpetual Comforter and as an eternal inhabitant. He came therefore on this day to his disciples, no longer by the grace of visitation and operation, but by the very presence of his majesty." We shall make no mistake, if we speak of Pentecost as the official birth-day of the Holy Spirit. From that day the Holy Spirit has been administering divine affairs among men.

Jesus, the retiring administrator, associating with himself the First Person of the God-head, said: "If a man love Me he will keep My Words: and My Father will love him, and we will come unto him." (John 14:23). Rev. A. J. Gordon, D. D., in his work on "The Ministry of the Spirit," makes in this connection some appropriate remarks. He says: "This promise was fulfilled at Pentecost, and the first two Persons of the God-head, now hold residence in the church through the third. The Holy Spirit during the present time is in office on earth; and all Spiritual presence and divine communion of the Trinity with men are through him. In other words while the Father and the Son are visibly and personally in heaven, they are invisibly here in the body of the faithful by the indwelling of the Comforter." Paul says in Ephesians 2:22: "In whom ye also are builded together for an habitation of God through the Spirit."

It is safe to say that the official birth of the Second Person did not create a more immediate and wide-spread sensation and revolution than did the official birth of the third administrator. To state the same truths differently, Pentecost is nothing inferior to Bethlehem. Each one is as important in its place as the other. Between the ascension of our Lord and the coming of the Spirit, there was an interregnum of some ten days, indicated by the words "not many days." The disciples were expressly commanded by their departing King not to "depart from Jerusalem" during this interregnum of administrators, "but wait for the promise of the Father." (The fulfillment of the promise.) During these ten days the office of Supreme Ruler was vacant; the disciples were powerless, because there was no head. There was no safe thing to do, but to "wait for" the fulfillment of the promise, the coming of the third administrator. In these hours of breaking up and great sorrow, perplexity and weakness, the outgoing administrator said: "But ye shall receive power (working-force with authority), after that the Holy Ghost is come upon you." (Acts 1:8.) But in their weakness and impatience they proceed to the election of Matthias to fill the vacancy in the apostleship occasioned by the fall of Judas. This is the only recorded act of the apostles during the interregnum; and, as no further mention is made of Matthias, there is a suggestion that when the Holy Spirit went into office he did not officially recognize or sanction this act. All that is said of Matthias after his election is that "he was numbered with

the eleven apostles." The original twelve were called.

(b) *How did He come:* In the main, what we know about the manner of his coming is written in Acts 2:1-4. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." From that day the Holy Spirit will hold office "until Jesus comes."

Notes and Comments.

The "sacred college" gave us a new Pope; but left us with the same old Popery.

Our Chicago contemporary came out in a magnificent "educational" number last week, giving much valuable information and suggestion in regard to the schools of the country.

Pope Pius X is a good looking old gentleman of sixty-eight summers; speaks only the Italian language; is of very humble parentage, having a brother that "rides the mail" for \$7.50 per month.

Says the Christian Advocate: "Sisters of Jesus" is what our "deaconesses" are called, while the ordinary good women, who stay at home, and dispense charity to their neighbors are only "sisters of the Church." See?

Is it not very strange that the world managed to get along, for fourteen days, from the time that the old Pope died till the new one was elected, without a "vicegerent" of any kind? The whole vicegerency business is but a dirty rag at the best, and should be cast aside at once; for, if the world can get along for fourteen days without it, then it can get along forever without it.

"The Young Men's League" of the M. E. Church North is waging war to the hilt upon the present arrangement as to "Bishops." They call for eight new ones, to be less than forty-five years old, to be elected to the office for a period of only eight years, and the retirement of all the present aged ones. These young men will be accused of seeking the bishoprics themselves if they don't lie low, and keep quiet.

Let all Sunday-school workers take due notice that Marion Lawrence, the great Sunday-school man, advises against the use and abuse of prizes in our schools. Here is what he says: "Be very sparing in the use of prizes, if they must be used (which I doubt) for anything. A good system of marks and recognition answers the same purpose, and is much more wholesome in its effects."

The "new order of service" just devised for use in the M. E. Church, North and South, prescribes that all Methodists shall spend a moment with bowed heads, in silent prayer immediately on entering the place of worship. It has long since been the "order" among the preachers to do so, on entering the pulpit. Maybe it will not look so awfully bad in the preachers now, when once all the congregation does it.

In condemning lynching and lynchings, one must be careful not to put a premium upon the committal of the nameless crime. The brute is sometimes so lionized as to stimulate others to seek a similar sort of glory. We have read some denunciations that were calculated to do this very thing, losing sight as they did, of the murdered and outraged woman, in their effort to arouse sympathy for the victim of the mob. Condemn the mob of course; but do not fail to let the "brute" understand that the blood of his innocent victim cries from the ground for his life, and that justice demands that due punishment shall be speedily meted out to him by the swiftest power of the law.

It was sad news that came over the wires last week announcing the death of "Louis" Menger from drowning while bathing at a summer resort in Italy, where he was spending his vacation. He was an alumnus of Mississippi College and Johns Hopkins University, and for several years he has been head professor in Bryn Mawr College for young women in Penn., one of the most famous schools in America. He was just 32 years old, and one of the most promising young men of this generation. To his aged mother, who lives at Clinton, and his sisters, Mrs. B. T. Hobbs of Bookhaven, and Mrs. Dr. Weathersby of Crystal Springs, we extend our heart-felt sympathy.

Those who watched the bulletins, from the death chamber of the late Pope were not awarded with any great legacy in the way of "last words," or at least, not great as might have been expected, from one whose boast was that he was the special representative of our divine Lord in the world. How disappointing it must have been to those who so regard him. There was not the remotest suggestion of his desire to be loyal to Jesus Christ. He spoke of having been "true to the church and its faith," but not once of God. His special and most favorite object of worship was a "Thursday Madonna"—and he the "viceroi" of Christ on earth! How absurd and hollow the claim; how humiliating the scene in and about the bedside of the Pope, in the unholy scramble for office on the part of the "red hatted sons of the church," even before the dead man had been laid to rest. If that is the church, may God save us from its dominion and power forever!

Some Statements.

It gave me unbounded joy to attend your splendid meeting in Yazoo city. To one of years who has given his long life to the

cause of Christ, it is charming and inspiring to see so many strong young men in harness and doing valiant service for the Master. Your convention gave evidence that the Mississippi Baptists have many earnest and consecrated men, in the full vigor of their manhood who are ready to work and bear the burdens and endure the hardship of spreading the kingdom of our risen Lord, as the veterans of the Cross fall by the way. It has long been a delight to attend your convention, but it was specially so at Yazoo City, for the fellowship seemed to be deep and richer than ever before. May this ever increase as the years go by.

My Mississippi brethren have ever given me a short time to speak in behalf of the American Baptist Publication Society and at Yazoo City several brethren proposed to open the way for me to speak, but the order of business was full, the heat was cruel, and I preferred a word in your columns, for I well know by experience how such talks perish with the breath with which they are uttered. There were a few things that I did wish to say, but as I did not, I ask you to give me space to say them to a larger audience in your columns. It has already gone forth that the Publication Society proposes to make some changes in regard to its six branch houses. For some eight years these branch houses have been regular book stores, carrying a heavy stock and selling all of the general literature of to-day. This has been considered unwise, and of doubtful propriety by some of the Society's best friends. And, moreover, the expense of high rents, increased wages to clerks, and have made the business very expensive and unprofitable.

The change now taking place is turning from the general book business, coming back to its proper work of pushing its own publications, Bibles, Testaments, tracts and other good, safe, and standard religious works. In other words the Society proposes to return to its legitimate work and to drop that which is expensive and unprofitable and seek to do a business that will meet all the demands of its organization and at the same time bring in real profits that can be used in its Bible, Benevolent and Missionary Departments. Some have supposed that the Society had decided to close all or some of these branch houses, but such is not true, for its legitimate business was never in better condition and the Society was never so well prepared to press its own publications and Bible work. So I want Mississippi friends to know that the Atlanta branch will remain in full preparation to fill all orders; and supply our churches and schools with the best and at the lowest prices on this globe.

We will still be in position to order any books on the best terms either in this country, Canada, or London. So let all know that we are here for business and the Society was never more prosperous, never more able and willing to help the needy than now. It has done a marvelous work in the past, but as its resources are constantly on the increase, it is easy to see and foresee that its usefulness will enlarge and multiply many fold as the days and years come and go.

HARVEY HATCHER.

Duty of Obedience to the Laws of the Land and that of Supporting the Duty Constituted Officers of the Government.

ABOUNDING AND INCREASING LAWLESSNESS

As law is so all-pervading in its character and to potent its influence, as all are dependent upon it, subject and indebted to it, every one is deeply concerned in its execution. The vigorous and impartial execution of law is of the highest importance to the well-being of society.

There are laws which regulate the public relation of citizens. There are others which secure man in the enjoyment of all his rights as an individual, and provide for the redress of all wrongs which he may suffer in the privation of any of his rights or injury to them. Then there are criminal laws, or those intended to redress the wrongs of society. Many deeds are not only wrong and injurious to the individual, but are also deemed wrong and hurtful to the community or state. These are called Public Wrongs, or Crimes and Misdemeanors.

It is necessary to punish crime by the execution of the penalty of the law upon the wrong doer. Many wicked men are restrained only by the fear of punishment. It is not very difficult to enforce laws affecting private rights and interests. Every one has a personal interest in these laws. The trouble is to enforce criminal laws, or those aimed at public wrongs. Law is not self-enforcing; its execution requires man's agency.

No one will question that government is essential to organized society, and that the maintenance of laws is beneficial to every citizen. And yet lawlessness prevails in every section of our country. Men do not respect the constitutional authorities of government. There is general disregard of human life. Homicide surprises no one. We have become accustomed to it. Men are numerous and cheap. The murderer and even the assassin go unpunished. One form of lawlessness has resorted to as a remedy for another when it only aggravates it. Men feel that they have protection in law. The mob takes the criminal in hand and does more to put down law than the evil doer whom it slays. The mob is an outrage upon the law of God and man, and a menace to society. If one man has no right to slay a criminal in avenging wrong and is held amenable to law, what right has any number of men, a lawless mob, to take the life of an evil doer? When a criminal is punished by the mob and not by the regular ministrations of law the government is outraged, society is wronged, and individual rights impeded. He who takes part in shooting, hanging, or burning a criminal, who has not been condemned to death according to the forms of law is himself a murderer in the eyes of God and before human law, and the only reason he is not punished as such is because of the impossibility of indicting and punishing a community. Men justify, or at least apologize, for the mob on the ground that the

law and the courts cannot be relied upon to punish outrageous criminals as they ought to be punished; or because lynching will be more likely to strike terror into brutish criminals than the slow and dull process of law. Not long since one of our distinguished citizens contended that this form of punishment does not strike terror nearly so much as the proper administration of law. "The idea of having all the facts searched out and proved against him, having his guilt fully established, and then having to wait for weeks with the knowledge that at last he will be hung, there is really something more terrible about this than attaches to the prospect of lynching."

The chief defence of the mob, however, is that the laws are inadequate, the punishment not severe enough, and that lawyers can have guilty men escape. But the people make the laws, elect the officers of government, prescribe the qualifications of jurors, who are taken from the body of the people. If the laws are not what they should be they can be amended. If the officers are indifferent the force of public opinion should be brought to bear upon them in such manner that they will do their duty.

There is a tendency to sympathize with criminals as unfortunate rather than as guilty. Some lawyers do manage to delay a case until public indignation has subsided and then the guilty may go free, or encounter only a modified punishment. Shall we resort to mob violence? Is not this suggestion of the eminent citizen mentioned wisest? "When hasty spirits would resort to lynching a public meeting should be held at which the *prima facie* facts may be stated; that a large committee should be appointed, and a smaller executive committee; let the meeting urge, and the committee see to it, that the case shall be pushed along without any undue delay; let the lower grade of lawyers perceive that public opinion will not tolerate any tricks of delay; let a second meeting be held if necessary, or at any rate let the committee make itself felt, insisting upon prompt and painstaking justice; thus the high wrought feelings of the community would find expression in a way leading to speedy results, while yet the requisites of civilized justice would be respected and observed."

Increasing lawlessness is attracting the attention of thoughtful and law-abiding citizens. Earnest and anxious souls are asking, what will come of it? What is our remedy? The answer must be, reverence for law and respect for the constituted authorities of the government. For all violations of law, like all sin, have a common origin—disregard for rightful authority. H. F. S.

Origin of the Baptists.

"There was a man sent from God whose name was John." A mighty man, a prophet of God, a forerunner of Christ. What had he to do with the founding of our denomination? Absolutely nothing.

In some old Sunday-school books the children are to argue! "Oh, yes, its John the Baptist, not John the Methodist or John the Presbyterian. Of course there are no sensible, enlightened Baptists who argue so today. But there are numbers who think of casting in their lots with us, who hold to this false view, this unscriptural view, and who profess to do so more for this reason than for their adherence to any of our distinctive dogmas. And there are children growing up in our homes, who are not instructed as they ought to be, many of whom argue as did the children in the Sunday-school stories referred to above."

For them I write.

In the first place, the Bride of Christ had no human origin. It was not gendered by man. It is divine, as is the Groom. It was conceived in the mind of the All-mighty God, and founded by His Son our Savior, Jesus Christ.

A denomination or religious organization founded by man is permeated throughout its every feature by human weakness and fallibility. Being found by man, it is built on the sand.

The church of Christ is founded on a Rock.

It was established by Him, in His own time, upon certain, sure and unchanging foundation. Jesus Christ was the Chief Corner stone. He was the Rock, upon Him the church was founded, and the rains and the floods, and the winds and the storms of centuries beating upon it, have not caused its fall, nor will they. The gates of hell shall not prevail against it. I care not how attached I was to any denomination, calling itself a church of God, if I were convinced that it was human in its origin, I would withdraw at once from its fellowship. I would know I had made a mistake for Christ said "I will build My church," not "John built his church" or "John has built my church." No, I will build my church.

Our Savior was the founder of His church.

In insisting upon the vital importance of those doctrines so dear to us, let us keep this in mind and emphasize it more than we do. If the authors of our faith were a mere man, the doctrines inculcated by Him would partake of the limitations of His nature and we could not be sure of the infallibility of the Book of His teachings. For all we know to the contrary Confucius was absolutely sincere. The same could be said of Buddha or Mahommed. These were mere men founding systems of philosophy.

The author and finisher of our faith was the Son of God. The Book left for our guide is His inerrant Word. Nowhere, in its origin, has the work been tainted by the weakness of human hands. In His inscrutable wisdom our Savior chose certain men for the first organization. None of these were lost but the "Son of Perdition," that the Scripture might be fulfilled. "When human agency was required in setting up local congregations in various places, the work was committed to the hands of men, safeguarded from human fallibility by the

inspiration of the Spirit. To keep us from all error, that we might continue uncorrupted as organized by the Divine founder, for our guidance these men left us the inspired Word.

If the church were founded by John, it was before Christ. He then had nothing to do with its organization. We should then cease to sing and talk of the "Church of God" or the "Church of Christ." We should speak and sing of the Church of John. Instead of speaking of the Christian religion, we should speak of the Johannine religion.

That the Baptists are today the sole representatives of that church established by Christ during His lifetime on this earth, by His power and authority, I verily believe. We promised that the gates of hell should not prevail against it. If at all times the church as a whole become unsound and corrupt necessitating a universal reformation of its original simplicity and purity, would be obviously a proof that the gates of hell had prevailed during that period, however, short. No, from the day Christ first founded His church, through all time, somewhere, there have been some who have been faithful, and so kept up the continuity of the organization until today. I believe the Baptists to be the modern representatives of this never-dying church. History clearly proves this ancient origin. They can be traced clearly further back than any Christian body in existence today. And if there are gaps we have not the knowledge to fill, we know, because God's Word is true, that the gates of hell did not prevail for even this small space of time. Somewhere, there was a Christian congregation—a Baptist Church. And were history at fault, the incontrovertible fact, that we alone of all Christian bodies teach absolutely what Christ taught, without adding to or taking from, proves conclusively that the church founded by Christ, with but few members, was the first Baptist Church. But John the Baptist did not found it. It was built by Christ.

STUART H. B. MAVES.

Yazoo City, Miss., July 18th, 1903.

Books.

[Any book reviewed in these columns can be had by enclosing to THE BAPTIST price named. Let THE BAPTIST have your book patronage. We will treat you the best we can.]

Dixon's Sermons is the title of a little magazine, published in Boston. The subscription price is \$1.00 per annum. The July number, which contains 52 pages is devoted to "The Christian Science Delusion." The most unreasonable of all modern fads is dealt with in a masterful style by Rev. A. C. Dixon. This is the fourth issue, and back numbers can be had for 10 a copy. Every preacher should read this thoroughly up-to-date magazine.

A Good Meeting.

Our meeting of days at McCool began the fourth Sunday in July. The pastor preached Sunday morning and evening.

Monday morning Bro. S. E. Tull, the new pastor of the Kosciasko Church, came to assist us. He preached some excellent old fashioned, gospel sermons. The Holy Spirit was very much in evidence. He was present in each service and accompanied the words of the preacher with great power.

The visible results are as follows: The church membership was greatly revived and placed on a higher plane of living, some thirty or forty made public professions of faith, and thirty-five were added to the church, thirteen by letter and twenty-two by experience and baptism.

On Saturday morning at half past eight o'clock a great concourse of people assembled on the banks of the Yockanookany River near town where the happy converts were to be buried with Christ in baptism. After a song and a prayer Bro. Tull directed us how to proceed by reading Acts 8:38: "—And they went down into the water, both Philip and the eunuch, and he baptized him."

Then the pastor and the candidates went down into the water. After getting into the water we paused to receive further instruction from Bro. Tull. Whereupon he read Rom. 6:4: "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Then the pastor proceeded to bury the converts with Christ in baptism. The baptism of the twenty-two took up the short space of fifteen minutes.

As this was the second baptism that the pastor has administered, to be sure he was in no hurry, but took sufficient time to do it decently and in order.

We again received instruction from Bro. Tull in the reading of Matt. 3:16: "And Jesus, when He was baptized, went up straightway out of the water."

After benediction by the pastor we came up out of the water and went on our way rejoicing. We returned to the church and at ten o'clock had our farewell service, giving the right hand of church fellowship to our new members.

The pastor and church will long remember Bro. Tull and his labors with us for the edification of the Christians and the salvation of the lost. I desire to say with emphasis that Bro. Tull is splendid help in a revival meeting.

All praise and honor unto our God who gave us this glorious meeting.

Fraternally,

B. G. HAMAN.

Columbus Association.

This body meets in annual session with the Bethel Church, Monroe County, on Friday, September 11th, at 10 o'clock a.m. From present indications we judge we are to have an interesting meeting. Easy of access, near the line of the I. C. R. R., between West Point and Aberdeen in a fine section of country.

Brethren, we ought to go up to this meeting rejoicing, as the tribes of Israel of old did to their annual convocations. Our farmers are blessed with the prospect of

abundant crops. The health of our people is unusually good. The growth of our churches in numbers reasonably encouraging, and I think our contributions to missions, and other benevolent work will exceed anything done for a number of years. The past three years have been years of drouth and financial pressure, and in contrast with these the present year gives cause for gratitude and thanksgiving. "Again I say rejoice."

Let me make a few brotherly suggestions, and the 1st, is—that our churches appoint messengers who can and will stay 'till the adjournment of the association. The unseemly spectacle of messengers beginning to leave when the work of the body is but half completed, impresses the spectator with the idea that we lightly esteem the Lord's business, and the mere fragment of the association left at adjournment, often looks pitiable, and certainly those who remain feel humiliated. The meeting ought to close with a climax and all go away filled with enthusiasm. Let us also try to bring our contributions to Home Missions up in line with those to State and Foreign. It is hoped that our Ladies Missionary Societies will all be represented by delegates from the societies and that this department of Christian work will gain additional strength, as it so richly deserves.

And above all let us fervently pray for the manifestation of the Holy Spirit that He may dwell in our hearts, and guide us in our deliberations. "All is vain unless the Spirit of the Holy One come down"

W. C. GRACE, Chm.

[In behalf of Ex. Com.]

Railing and sarcasm never show their heads in well-bred gatherings. They are weapons few can use. It is a different matter if two individuals or a whole company agree to banter each other with good-natured sallies of wit, but the least taint of ill feeling spoils it all. Therefore it behooves the discreet entertainer to steer clear of anything of the kind, especially if the company embraces one or two guests who are not well known to all the rest.

Another point. It is scarcely courteous to a visitor to refer to a time when her situation was less affluent than at present to tell her that you remember her living in a small house on a remote street. Do not show surprise, as one woman did, when a guest, being asked her address, named an unfashionable neighborhood. "There?" exclaimed the factious listener, showing astonishment. "Yes, there," replied the guest, spiritedly. I don't propose to live down to that neighborhood. I intend to make it live up to me." On the other hand, if one invites a company of smart people, it is no time nor place to set forth the comparative obscurity of your own origin. It may be one way of showing you are not proud, but it is quite unnecessary and cannot at best be a pleasant topic.

CORREY'S JOURNAL

Senatobia.

The church at Senatobia gave their pastor a vacation and he is spending it at Martin, Texas. He will be at home after August 25th.

L. G. GATES.

From A Mississippi Exile.

All true Mississippians in Texas rejoice over the almost phenomenal growth of the Baptist cause in the good mother State. I have read with deep interest the report of the last Convention. Sec. Rowe has made a record of us rejoice in, whether we be absent in the body or present. It is delightful to hear West talk of the brotherly love, the high purpose and the excellent harmony of Mississippi Baptists. And Evangelist Tardy is charmed with the people. Mississippi Baptists are hosts of commoners, the Lord's host, in succession to John the Baptist, Peter, Paul and the rest. It was a becoming thing to elect H. F. Sproule, president of the Convention, and safe.

I note with deep concern the progress of the prohibition campaign. It is time to bring the saloon to judgment in Mississippi. Senator Noel stands right and he will make a worthy successor to Governor Longino. Let every prohibitionist vote for him, rather vote for his principles.

Texas is making tremendous strides on all lines of progress. Dallas is growing at the rate of 5 or 7 thousand a year. We built 1,700 houses last year, and we are building more this, but still many are living in tents or lack of houses. This is just one of many cities, all growing apace. It is calculated that 300,000 people will come to Texas this year. Crops are great all over the State.

Baptists are doing business in Texas. We have bought land and settled down to stay till we go to the better country. And we are improving our holdings. The leadership is conceded to us. Our schools are in the front, and growing. We are to have a Sanitarium in Dallas, soon. A large part of the money is in sight. Texas leads in missions. The missionary roll this year will exceed 250. But this is only about half what is urgently needed. Texas is as far across either of two ways as from New Orleans to Chicago. Our frontier mission lines as long as from Texas to N. Y. I went from Dallas 500 miles west, with Pastor Truett, recently to hold a meeting in the Davis mountains for the ranch people. They came 750 miles to attend. Two little girls, 7 and 9 years old, rode their ponies 100 miles to the meeting. There were more than 50 professions. This is in El Paso association, which is 300 miles long or broad on 3 sides—larger in territory than South Carolina. It was cut off from the Sweetwater association, which was much larger than Mississippi. We have just held at B. Y. U., encampment at La Porte, on the Gulf, with fine success. We have bought land and will make it an institution.

Last week I was called to Clarendon by wire to the burial of Sister Skinner, wife of Pastor W. L. Skinner. The older Clintonites will remember this well. He is an Alumnus of the College and lived there during his school days. No man stands better in Texas than he. Sister Skinner was one of the best of women, a true Christian wife, mother and church member. They raised

a noble family, nine children, all living but one. She died of appendicitis. It was a great shock to us all. Her last words were, "I will soon be at rest."

The Catalogue of Mississippi College is on my desk. It shows up well. I still say and believe it, Mississippi College is excelled by no institution within my knowledge for usefulness, and it is growing beautifully. It is growing out of the hearts of the great brotherhood who love to give it their prayers, their tears, their sons and their money.

J. B. GAMBRELL.
Dallas, Texas.

Sunflower Association.

Will meet Friday before the second Lord's day in September, 1903, with Enon Church, which is located at Sumner, Miss., on the Talehatchie Branch of the Y. M. & V., R. R. 20 miles South of Clarksdale and 40 miles north of Greenwood, Miss.

Please announce.

J. M. CHRESTMAN, Mod.
A. P. ROSE, Clerk.

A Good Suggestion.

I have read with pleasure the proceedings of the Mississippi Baptist Convention recently held in Yazoo City and note what great things have been accomplished. It was a great convention, representing a great denomination, composed of great men, of a great State, held in a great town.

As a native of Yazoo County, I was truly glad that the convention met in Yazoo City, that the Baptists of Mississippi might know what good people there were in Yazoo City even if they were not all Baptists.

The object of this communication, however, is not to throw bouquets. Noticing that there were several unpaid-for churches in the State, among them Yazoo City, I write to suggest a plan by which these churches can be freed of debt. The Yazoo City church has a membership of 140, and an indebtedness of \$2300.00 or about \$16.00 per member.

Before I state the plan I wish to recall for the benefit of Yazoo City, Laurel, and other churches with unpaid debts, the story of the farmer and sons who had some grain to harvest, and if they remember finally how the grain was cut.

I will not go into details, but recite one instance where this plan was tried, and with what results. Delhi church has a membership of 10—four males and the remainder "sistering." A house costing \$1200.00 was completed last January, a balance of \$402.00 then due on building. The church, like the old farmer, waited for the neighbors (neighbor churches) but they had business of their own. One month ago the question was disposed of, three members proposed to pay this debt. We have yet to furnish the church and build fence around lot and it will be done in the same way. This church pays her pastor \$150 for one Sunday—an average of about \$15.00 per member. Delhi Church is the outgrowth of the labors of Rev. J. A. Sny-

der, now pastor at Alto, Louisiana. I trust I may not be accused of meddling with other people's affairs. If this is taken as a joke, no harm is done, and if somebody is mad I am too far off to have any violence done me.

Now, "finally brethren," this plan will entail some sacrifice. It is like taking bad medicines, it is awful at the time but you feel better afterwards.

J. M. BARRIER.
Delhi, La.

In the Delta.

BY J. F. HAILEY.

On the morning of April 26th, I hove into Clarksdale at about 2 o'clock, with no little misgiving as to the safety of my health in a two week's stay in the Delta. As my work as an evangelist called me here with a prospect of speedy removal to Colorado, I decided to stop, though Mrs. Hailey insisted that it was a risk we ought not to take. It is now August. In all my life I never had better health. If what I have seen is a fair sample, this is easily the healthiest section of the State. There are fewer sickly people here than any place I have ever been, and I have covered a big part of the Union. I have not seen a consumptive since I came. The popular idea "in the hills" is, that the Delta is a veritable death trap. There is no foundation for such notion. I have seen more sickness in Clinton during vacation than I have heard of in Clarksdale, and Clarksdale claims 4,000 inhabitants.

As to religious matters, I find them very much as in the west. Church members are said to become "Deltaized" when they come from the hills. Almost everywhere I hear of Baptists who were zealous at home, but who are "waiting to become settled" before they join the church. Pastors who have members here, might do well to enquire after them. One great need is preachers. Some pleas that have come to me have been touching. With the load upon me here, I cannot meet half of them. The Baptists of Mississippi are asleep upon the greatest possibility at their doors. There are conditions, not to be discussed here, that point to a speedy revolution of the religious status of the entire section, if proper attention were given. One crying need is a missionary evangelist.

I have held some meetings but the difficulties have been great. My last was with C. H. Mize. At Lula, there were seventeen additions, including two Campbellites, two Catholics and one Methodist. If any pastor wants to be made ashamed of himself, let him come and go with me to Mize's little country church, Oak Ridge, six miles from Clarksdale. The children know more of the Bible than Sunday-school (teachers?) in other places. More anon.

From Texas.

A few months stay in the State has revealed to me the true greatness of Texas. Her greatness consists not only in black land forming broad prairies and rich oil fields, but in her godly men and women

and consecrated young people. The writer has just spent ten days with hundreds of Baptist young people of Texas, in the B. Y. P. U., encampment at La Porte. There fanned by the gentle sea breeze and our souls lifted up by the matchless sermons of W. B. Riley, Dr. Geo. W. Truett, and others who spoke with unction from on high, one could but say it is good to be here.

I am to assist Bro. A. B. Hicks in a meeting at Mt. Vernon, Miss., the first week in August. I feel great interest for the meeting. Mt. Vernon is my old home church.

Brethren, pray for me. Will every Christian who reads THE BAPTIST ask God's blessing upon the meeting?

Very sincerely and hopefully,

M. L. SHEPPARD.

Mt. Vernon, Texas.

Orvisburg and Green Creek.

I am glad to report some good meetings.

My first meeting was at Orvisburg, where we had a real good meeting, that seemed to be a blessing to the little town and surrounding vicinity. We received 14 for baptism, and several by letter. The writer of these few lines was the humble preacher of the occasion, and was assisted by the noble, sweet singer of "the pine belt," Prof. J. R. Smith.

We made him a vocal music class during the meeting, which he taught immediately after, with fine success.

Our next meeting was at Old Providence, where Bro. W. B. Holcomb, the "up-to-date" State missionary and church builder, helped us. It was a good meeting, but not what we expected. Six for baptism, some by letter, and a class made for Prof. Smith, which he is teaching now.

Our next meeting was at Green Creek Church, where the sweet spirited Mississippi College and pulpit "orator boy"—Bro. Willie Farr—held us spellbound in every service, as if by magic, till he pumped us full of soul fitting gospel and then left cords tied to our hearts to draw us close to him in the next, till we were all happy, and 18 precious souls denounced Satan and came to Christ.

Others came by letter, till the total gathering amounted to 27.

We were loth to see him leave, but put \$40.00 in his hand and released him to help others.

Willie gives the writer credit for more than he feels he deserves, but he notes it with joy. He says that it was during my first pastorate, at South Side, Meridian, where my efforts seemed to be a failure, and from which place no good seemed to have come, and none expected, that he became interested in the Lord's work and was called to the ministry. When I think of this, and then of what W. was when he came to me, what he is now, and what he bids fair to be, it makes me want to say as did David: "Bless the Lord, oh my soul, let all that is within me bless His holy name, for His goodness and mercy, etc."

Let us be good to him, reader, and use him where a good worker is needed. He is made of good material, whetted at the

right place, and by good hands, and has power from the proper source to make a man, and I believe will make one. God bless him and all others in preparation for the Master's work; and stay the hand and still the tongue of any older brother that would be jealous of them, or hinder them.

Respectfully,

A. J. ROGERS.

True Religion Is Not Emotional Feelings.

I noticed in a recent number of THE BAPTIST, an article that had been taken from *The Christian Register*, entitled "Feeling in Religion." The main issue set forth was that emotional feelings are the essential and fundamental qualities of religion. The discourse may be divided into three general divisions. I shall now take up each division, and discuss the negative side. In so doing, I desire to affirm that true religion is not emotional feelings.

The three divisions will be presented in the following order: First, *The Christian Register* holds that "the essential quality of religion is always that of emotion, whether in the savage or civilized man. The difference between the two is not that the one has more of the truth than the other, but that he has controlled his feelings by ethical purpose and philosophical insight." All human beings worship, either rightly or wrongly and have emotional feelings of awe, wonder, and reverence. It has been well said, in every sense, to know a people is to know their religion, and that a man's religion is the chief fact with regard to him. Do not the heathen Indians worship and wish some day to reach the Happy Hunting Ground? Have not men worshipped ever since the rude time of Paganism? History proves it. Besides they all had the emotional feelings of awe, wonder, and reverence. Since all men have an instructive tendency that causes emotional feelings of awe, wonder, and reverence, we should conclude if we believed that emotional feelings were the essential qualities of religion, that all men are Christians. But are all men Christians? "Because straight is the gate and narrow is the way that leadeth into life, and few there be that find it." Furthermore, if emotional feelings were essential qualities of religion, it would be necessary to have emotional feelings all the time and that you may or may not have religion all the time. But I hold that if you have the religion, you necessarily have it all the time, and that you may or may not have the emotional feelings at all times. A crude illustration may suffice here: Suppose a little child is looking over a wheat field while the wind is blowing across it; he may be heard to exclaim: Oh, papa, look at the wheat blowing away! The father would say: No child, it is only the waving of the wheat; the wheat is deeply rooted in the soil. So with religion, it is deeply rooted in Christ, while the emotional feelings are the waves. Religion is life. It is a fact; it is real; it is everlasting.

"Secondly," We have been largely misled by a rationalistic Philosophy into assuming that religion consists in truth or

right thinking—no amount of thinking can make us religious." We shall admit that "the tree of knowledge is not the tree of life." But we shall say, in the main, religion consists in right thinking, and in truth. For, "as he thinketh in his heart so is he," and in John 8:32, we read thus: "Know the truth, and the truth shall make you free." Then too, in John 14:6, "I am the way, the truth, and the life, and finally John 16:18, "Howbeit when he, the Spirit of truth is come; he will guide you into all truth."

Thirdly, "We are religious because of what we do not know rather than because of what has been put into books—it is the mystery of existence, that makes us religious"—After reading this sentence, I was reminded of what I heard a University student say while delivering a lecture, to the Young Men's Christian Association. He said in substance, that I am sorry that our religion has been and now is such as to cause me to say that it is not much above superstition. We hear these words of Paul, "Ye men of Athens, I perceive in all things ye are too superstitious." It is not the mystery of existence that makes us religious. We are, by the natural law, instinctively religious; but whether or not our religion is the true religion depends upon whether we have become conscious of right and wrong, and turned from the wrong to the Lord. "For in Him we live, and move, and have our being; as certain also of your own poets have said,"—Our poets—Dante and Goethe—have said that when one begins to be conscious of the evil, he begins to reform. We are conscious of only those things that have entered our experience. We experience only those things that have been simulated by us, and we assimilate those things that have been so prepared as to be in the state of being assimilated. As the hard indigestible food is prepared for the young babe before assimilation can take place, so must hard abstract truths be prepared for babes in Christ, before it can enter the experience. We are not religious because of what we do not know. Religion is not an illusion, a hallucination, or mere emotional feelings; but it is the only true, everlasting thing. So the question is: "to be or not to be." Emotional feelings serve their purpose in causing us to draw nearer to Christ.

Fraternally,

SAM W. MATHIS.

Crystal Springs, Miss.

[This is a good article Bro. Mathis has given us. The only difficulty is that the article referred to treats of religion, while he treats of religion and Christianity mixed up.—Ed.]

Reginald Campbell, the successful successor to Joseph Parker as "minister" of the City Temple London, does not believe in eternal punishment—says he does not see how God can punish the sinner eternally for anything that he might do—and yet, some of our Baptist folks, along with some other folks, just went wild over him, on his first visit to America the other day.

SUNDAY SCHOOL LESSON.

W. J. ROBINSON.

1 Sam. 18: 1-16.—August 16.

Saul Tried to Kill David.

Golden Text:—*God is our refuge and strength, a very present help in trouble. Ps. 46:1. God is, He will be or will furnish, but is our refuge and strength. We have a safe retreat every time of trial, and supernatural strength, to meet all our foes. God will never desert one of his children, nor permit them to be finally overcome.*

5. *And David went out whithersoever Saul sent him, and behaved himself wisely. David was always ready to render loyal service to his king. A mark of true greatness to be obedient to our rulers. He was ever prudent in all he did, showing fully the value of caution. And he was accepted in the sight of all the people. He was a public favorite. It was his duty to do right and God's duty to give him power. And also in the sight of Saul's servants. David must have been wonderfully prudent to gain the good will of the court favorites, who expected special favors.*

6. *And it came to pass as they came, when David was returned from the slaughter of the Philistines, that the women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music.*

The dancing here referred to is no justification whatever of our modern social dancing. The women were merely making a great ovation to the returning army and went into ecstasies over it.

7. *And the women answered one another as they played, and said, Saul hath slain his thousands; and David his ten thousands. Their singing was extemporaneous. They referred to the great victory resorting from David's duel with Goliath.*

8. *And Saul was very wroth and the saying displeased him. Wrath, excessive anger is a great weakness, leading to rashness. Pity rather than censure the ungovernable temper. And they said, they have ascribed unto David ten thousands, and to me they have ascribed but thousands. Comparisons are odious. Saul was a vain, glorious man, and this comparison was insulting to his sensitive nature. And what can he have more but the kingdom? He had the love and esteem of the people and only lacked formal recognition. Saul here first saw him as his successor.*

9. *And Saul eyed David from that day and forward. Saul was very jealous of David. Jealousy will embitter one's lips, bring in sadness, sorrow and trouble, but never accomplish any good. Eradicate it from your soul and a deadly disease from your body.*

10. *And it came to pass on the morrow, that the evil spirit from God, came upon Saul. David's great triumph so thoroughly angered Saul as to bring on his craziness. This bad temper was really from the devil, but God permitted it to be and used it as a punishment. And he prophesied in the*

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midst of the house. The word does not necessarily mean that he gave a divine revelation, but he gesticulated, raved as a prophet. *And David played with his hand, as at other times.* He had often soothed Saul by sweet music. "And there was a javelin in Saul's hand." A short spear as a sceptre and sign of royalty.

11. "And Saul cast the javelin; for he said, I will smite David even to the wall." In his rage of jealous anger he made this murderous stroke. Anger begets the deepest sorrow and trouble but never any joy. "And David avoided out of his presence twice." On two such occasions David withdrew. This was not cowardly. It takes more courage to overlook an insult than to resent it.

12. "And Saul was afraid of David, because the Lord was with him." This fact should have inspired Saul with profound respect. He should have known he was fighting a losing battle. "And was departed from Saul." God no longer gave Saul his special blessing of guidance. To choose sin is to choose God's displeasure.

Therefore Saul removed him from him, and made him his captain over a thousand. Saul hoped to degrade David in the estimation of the people, and very possibly expected him to be killed in battle. The Lord cared for his own. "And he went out and came in before the people." His military movements caused the people to see and know more of him, so Saul's very purpose was defeated.

14. "And David behaved himself wisely in all his ways." The wisest course to pursue is to always, regardless of circumstances, do our duty and leave the results to God. And the Lord was with him. We can always have the Lord for our constant shield, guide and deliverer by lovingly obeying him.

15. "Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him." Saul recognized David's prudence and saw how he was defeated by it. Instead of profiting by this he continued malicious toward David and hastened his own ruin. It is a pity David's subsequent life was void of this marvelous prudence.

16. "But all Israel and Judah loved David; because he went out and came in before them." Popularity is a great treasure when one has the good sense to use it wisely and guard well the dividends. David's good conduct was heartily approved by the public. It is a corrupt age or community indeed when virtue fails to win.

Spurgeon Was Not a Sanctificationist.

Brother J. M. H. asks if the lamented C. H. Spurgeon was a sanctificationist. No, he was not. Read the following as taken from his "Sermon Notes" on Rom. 6:11, 12: "To reckon yourself to be dead to sin so that you do not sin at all would be a reckoning based on falsehood and would be exceedingly mischievous. There is no man that sinneth not. None are so provoking to God as sinners who boast their own fancied perfection.

"The reckoning that we do not sin must either go upon the Antinomian theory that

sin in the believer is not sin, which is a shocking notion, or else our conscience must tell us that we do sin in many ways; in omission or commission, in transgression or short coming, in temper or in spirit. To reckon yourself dead to sin in the spiritual sense is full of benefit to heart and life.

"Sin is in you and will strive to reign. It remains as an outlaw hiding away in your nature. It remains as an enemy warring against the law of your mind. It remains as a tyrant worrying and oppressing the true life.

"The body is mortal and we shall be completely delivered from sin when set free from our present material frame if indeed grace reigns within. Till then we shall find sin lurking in one member or another of this vile body."

"Meanwhile we must not let it reign. If it reigned over us it would be our god. It would prove us to be under death and not alive unto God.

"Sin is within us aiming at dominion and this knowledge together with the fact that we are nevertheless alive unto God should help our peace; for we perceive that men may be truly the Lord's even though sin struggles within them. It will aid our caution for our divine life is well worth preserving and needs to be guarded with constant care. It will draw us to use the means of grace since in these the Lord meets with us and refreshes our new life."

Whoever heard, or read a better statement of the truth of this matter than the foregoing from the greatest preacher since Apostolic times?

I take the following from a sermon he preached from the text, "Christ Jesus came into the world to save sinners, of whom I am chief."

"I think I told you that I once tried the plan which some of our brethren try of praying to God as a saint. Why I have seen some of our brethren when they have had a Sunday out with their best go-to-meeting clothes on talk about their being perfect and they looked exactly like the peacock I saw with his tail spreading out strutting along so grandly. Well I rather liked the look of that fine show, there was something very beautiful in it. So I tried it myself once. I went to God in prayer, boasting about my virtues and my attainments and my growth in grace and my service for Him. I trow that I have as good a right to do that as anybody else has. I have served God with all my might and I have laid everything at His feet. But when I tried to pray that way I knocked at the gate but nobody came. There is a little wicket you know that they open just to look out to see who is there. So they asked, Who is that knocking? I answered, Oh, it is a saint, it is one who has grown in grace, one who has preached the gospel for many years. They just shut the gate at once. They did not know anything about me in that capacity, so I stood there and got nothing. At last, broken hearted and full of grief, I knocked again with all my might and when they asked 'Who is there?' I said 'Here is a poor sinner who has often come to Christ in that

capacity and has taken him to be his whole righteousness and salvation and he has come again just as he used to come. 'Ah,' they said, 'it is you, is it? We have known you for many years. You are always welcome.' I found that I had access to God when I said, 'I am the chief of sinners. I am a poor sinner still.' My dear friends, I am a poor sinner still and I have to look to Christ every day as I did at the very first."

If this writer had been present and have heard that sermon, as soon as the services had closed he would have rushed to that preacher and have embraced him in the arms of brotherly fellowship. Such a feeling and such an experience have the right ring to me. From strutting peacock sinless holiness may I be delivered. It has the smell of the offensive Pharisee and for it I have no fellowship. By the side of the thief of the crucifixion and the woman of Samaria I find my proper place; and saved as they were by the sovereign grace of God. Feeling my need of the pardoning mercy of God every day, I look to the cleansing blood and to the great Advocate with the Father, I can think of no more appropriate epitaph to be placed upon my grave after I am gone than the one which is inscribed upon the tombstone of William Carey:

"A guilty, weak and helpless worm
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

No, Spurgeon was not a "sanctificationist." He was as far from it as was the Apostle Paul, who gives us his experience in Romans 7th chapter. Let's you and me, dear reader, do as did those two sainted ones, "go on to perfection," and by the grace of God we will reach it by and by.

O. D. BOWEN.

Ellisville, Miss., July, 1903.

Power and Pity.

Power without pity is cold and repulsive. Pity without power is weak and helpless. These two elements or characteristics are seldom if ever found in individuals. The powerful are usually pitiless, and pitiful are usually powerless.

The Czar of Russia has the power but seems to have little pity for the Jews in his Domain. The Jews in this country have great sympathy for their oppressed brethren but are powerless. I lift up my heart and thank God that these two great characteristics are combined in Jesus Christ our Lord.

Were this not true the human family would be doomed to eternal darkness and death. Glorious Son of God has all power in heaven and earth, and can be touched with the feeling of our infirmities. He has power on earth to forgive sins.

This truth is still more glorious as seems from the fact that forgiveness is very precious when we see that God pardons at his own expense and saves by his own sacrifice. All criminals are pardoned by the Governor at the expense of the people. But every forgiven sinner receives his forgiveness at the expense of God. The Son of God has made the sacrifice of himself, so that Justice will be satisfied and law

will be vindicated. Christ honored the law by being made under it, and honored it infinitely by paying its penalty.

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SUNDAY SCHOOL LESSON.

JAS. ROBINSON.

1 Sam. 18:5-16.—August 16.

Saul Tries to Kill David.

Golden Text:—God is our refuge and strength, a very present help in trouble. Ps. 46:1. God is, not will be or will furnish, but is our refuge and strength. We have a safe retreat in every time of trial, and supernatural strength, to meet all our foes. God will never desert one of his children, nor permit them to be finally overcome.

5. And David went out whithersoever Saul sent him, and behaved himself wisely. David was always ready to render loyal service to his king. It is a mark of true greatness to be obedient to our rulers. He was ever prudent in all he did, showing fully the value of caution. And he was accepted in the sight of all the people. He was a public favorite. It was his duty to do right and God's duty to give him power. And also in the sight of Saul's servants. David must have been wondrously prudent to gain the good will of the court favorites, who expected special favors.

6. And it came to pass as they came, when David was returned from the slaughter of the Philistines, that the women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music. The dancing here referred to is no justification whatever of our modern social dancing. The women were merely making a great ovation to the returning army and went into ecstasies over it.

7. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. Their singing was extemporaneous. They referred to the great victory resorting from David's duel with Goliath.

8. And Saul was very wroth and the saying displeased him. Wrath, excessive anger, is a great weakness, leading to rashness. Pity rather than censure the ungovernable temper. And they said, they have ascribed unto David ten thousands, and to me they have ascribed but thousands. Comparisons are odious. Saul was a noble, glorious man, and this comparison was insulting to his sensitive nature. And what can he have more but the kingdom. He had the love and esteem of the people, and only lacked formal recognition. Saul first saw him as his successor.

9. And Saul eyed David from that day and forward. Saul was very jealous of David. Jealousy will embitter one's lips, bring in sadness, sorrow and trouble, but never accomplish any good. Eradicate it from your soul and as a deadly disease from your body.

10. And it came to pass on the morrow, that the evil spirit from God, came upon Saul. David's great triumph so thoroughly angered Saul as to bring on his craziness. This bad temper was really from the devil, but God permitted it to be and used it as a punishment. And he prophesied in the

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midst of the house. The word does not necessarily mean that he gave a divine revelation, but he gesticulated, raved as a prophet. And David played with his hand, as at other times. He had often soothed Saul by sweet music. "And there was a javelin in Saul's hand." A short spear as a sceptre and sign of royalty.

11. "And Saul cast the javelin; for he said, I will smite David even to the wall." In his rage of jealous anger he made this murderous stroke. Anger begets the deepest sorrow and trouble but never any joy. "And David avoided out of his presence twice." On two such occasions David withdrew. This was not cowardly. It takes more courage to overlook an insult than to resent it.

12. "And Saul was afraid of David, because the Lord was with him." This fact should have inspired Saul with profound respect. He should have known he was fighting a losing battle. "And was departed from Saul." God no longer gave Saul his special blessing of guidance. To choose sin is to choose God's displeasure.

Therefore Saul removed him from him, and made him his captain over a thousand. Saul hoped to degrade David in the estimation of the people, and very possibly expected him to be killed in battle. The Lord is in care for his own. "And he went out and came in before the people." His military movements caused the people to see and know more of him, so Saul's very purpose was defeated.

14. "And David behaved himself wisely in all his ways." The wisest course to pursue is to always, regardless of circumstances, do our duty and leave the results to God. And the Lord was with him. We can always have the Lord for our constant shield, guide and deliverer by lovingly obeying him.

15. "Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him." Saul recognized David's prudence and saw how he was defeated by it. Instead of profiting by this he continued malicious toward David and hastened his own ruin. It is a pity David's subsequent life was void of this marvelous prudence.

16. "But all Israel and Judah loved David; because he went out and came in before them." Popularity is a great treasure when one has the good sense to use it wisely and guard well the dividends. David's good conduct was heartily approved by the public. It is a corrupt age or community indeed when virtue fails to win.

Spurgeon Was Not a Sanctificationist.

Brother J. M. H. asks if the lamented C. H. Spurgeon was a sanctificationist. No, he was not. Read the following as taken from his "Sermon Notes" on Rom. 6:11, 12: "To reckon yourself to be dead to sin so that you do not sin at all would be a reckoning based on falsehood and would be exceedingly mischievous. There is no man that sinneth not. None are so provoking to God as sinners who boast their own fancied perfection.

"The reckoning that we do not sin must either go upon the Antinomian theory that

sin in the believer is not sin, which is a shocking notion, or else our conscience must tell us that we do sin in many ways; in omission or commission, in transgression or short coming, in temper or in spirit. To reckon yourself dead to sin in the spiritual sense is full of benefit to heart and life.

"Sin is in you and will strive to reign. It remains as an outlaw hiding away in your nature. It remains as an enemy warring against the law of your mind. It remains as a tyrant worrying and oppressing the true life.

"The body is mortal and we shall be completely delivered from sin when set free from our present material frame if indeed grace reigns within. Till then we shall find sin lurking in one member or another of 'this vile body.'

"Meanwhile we must not let it reign. If it reigned over us it would be our god. It would prove us to be under death and not alive unto God.

"Sin is within us aiming at dominion and this knowledge together with the fact that we are nevertheless alive unto God should help our peace; for we perceive that men may be truly the Lord's even though sin struggles within them. It will aid our caution for our divine life is well worth preserving and needs to be guarded with constant care. It will draw us to use the means of grace since in these the Lord meets with us and refreshes our new life."

Whoever heard or read a better statement of the truth of this matter than the foregoing from the greatest preacher since Apostolic times?

I take the following from a sermon he preached from the text, "Christ Jesus came into the world to save sinners, of whom I am chief."

"I think I told you that I once tried the plan which some of our brethren try of praying to God as a saint. Why I have seen some of our brethren when they have had a Sunday out with their best go-to-meeting clothes on talk about their being perfect and they looked exactly like the peacock I saw with his tail spreading out strutting along so grandly. Well I rather liked the look of that fine show, there was something very beautiful in it. So I tried it myself once. I went to God in prayer, boasting about my virtues and my attainments and my growth in grace and my service for Him. I trow that I have as good a right to do that as anybody else has. I have served God with all my might and I have laid everything at His feet. But when I tried to pray that way I knocked at the gate but nobody came. There is a little wicket you know that they open just to look out to see who is there. So they asked, Who is that knocking? I answered, Oh, it is a saint, it is one who has grown in grace, one who has preached the gospel for many years. They just shut the gate at once. They did not know anything about me in that capacity, so I stood there and got nothing. At last, broken hearted and full of grief, I knocked again with all my might and when they asked 'Who is there?' I said 'Here is a poor sinner who has often come to Christ in that

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capacity and has taken him to be his whole righteousness and salvation and he has come again just as he used to come. 'Ah,' they said, 'it is you, is it? We have known you for many years. You are always welcome.' I found that I had access to God when I said, 'I am the chief of sinners. I am a poor sinner still.' My dear friends, I am a poor sinner still and I have to look to Christ every day as I did at the very first."

If this writer had been present and have heard that sermon, as soon as the services had closed he would have rushed to that preacher and have embraced him in the arms of brotherly fellowship. Such a feeling and such an experience have the right ring to me. From strutting peacock sinless holiness may I be delivered. It has the smell of the offensive Pharisee and for it I have no fellowship. By the side of the thief of the crucifixion and the woman of Samaria I find my proper place, and saved as they were by the sovereign grace of God. Feeling my need of the pardoning mercy of God every day, I look to the cleansing blood and to the great Advocate with the Father, I can think of no more appropriate epitaph to be placed upon my grave after I am gone than the one which is inscribed upon the tombstone of William Carey:

"A guilty, weak and helpless worm
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

No, Spurgeon was not a "sanctificationist." He was as far from it as was the Apostle Paul, who gives us his experience in Romans 7th chapter. Let's you and me, dear reader, do as did those two sainted ones, "go on to perfection," and by the grace of God we will reach it by and by.

O. D. BOWEN.

Ellisville, Miss., July, 1903.

Power and Pity.

Power without pity is cold and repulsive. Pity without power is weak and helpless. These two elements or characteristics are seldom if ever found in individuals. The powerful are usually pitiless, and pitiful are usually powerless.

The Czar of Russia has the power but seems to have little pity for the Jews in his Domain. The Jews in this country have great sympathy for their oppressed brethren but are powerless. I lift up my heart and thank God that these two great characteristics are combined in Jesus Christ our Lord.

Were this not true the human family would be doomed to eternal darkness and death. Glorious Son of God has all power in heaven and earth, and can be touched with the feeling of our infirmities. He has power on earth to forgive sins.

This truth is still more glorious as seems from the fact that forgiveness is very precious when we see that God pardons at his own expense and saves by his own sacrifice. All criminals are pardoned by the Governor at the expense of the people. But every forgiven sinner receives his forgiveness at the expense of God. The Son of God has made the sacrifice of himself, so that Justice will be satisfied and law

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A Glorious Revival at Kerens, Texas.

On the 2nd Sunday in July, the writer began a meeting with Rev. C. A. Loveless at Kerens, Tex., and continued for eleven days. The Lord was with us in great power at every service and the people say that it was the greatest and most genuine revival that they have had in years. Bro. Loveless, an old Mississippi boy, is pastor, and he is fast winning his way to the hearts of the people. There isn't a thing too good for them to say about him and his noble wife. I shall never forget them for the kindness shown me while in their home. I was sorry when Bro. Loveless left our State for Texas, but now I thank God for him as a noble people to preach to, and no church that I know of has a brighter future. I found both pastor and people anxious for a revival; so much so that they had been meeting for several nights previous in prayer service and beseeching God for his blessings upon the meeting. I have never before seen people so anxious and so willing to be guided by the Holy Spirit. The Spirit of God was with us in such power that some clapped their hands for joy, and at one service two of the brethren whom there had been some hard feeling, met in the afternoon and the peace of God came into their souls and we all went away rejoicing. There were 28 additions to the church, with more that will doubtless follow soon. May God bless the Baptists of the "lone star" state and unite them into one for the honor and glory of His name.

J. R. Nutt.

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An official of the New York Saloon Keepers' association recently published a statement to the effect that it costs members of the association in nearly every police district of the city from \$200 to \$300 per week for "protection." This money was paid to the captain, and as a result "business" was not molested.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & Co., Toledo, O. Sold by druggists, 75c. Halls Family Pills are the best.

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A STRONG TESTIMONIAL.

In April last I contracted typhoid fever, which lasted 90 days. I was free from fever about 14 days when I again took malarial fever, which lasted 7 days. By this time I was completely prostrated; could not eat anything without great suffering from indigestion. In this condition I reached Mammoth Springs weighing 124 pounds and going down every day. I leave today after a stay of 37 days strong and well, weighing 157 pounds. I feel that there is nothing like Mammoth Springs water for sick folks. J. H. LADNER.

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Faculty of twenty-four from American and European institutions conduct broad courses of study with high standards. Many improvements made this Summer. All modern conveniences and extensive equipment. Home provision with city advantages.

COLLEGE—BRENAU—CONSERVATORY Gainesville, Georgia.

Two separate institutions under one management. The College furnishes high courses in language, literature, science and kindred subjects; faculty of 23; well equipped laboratories. The Conservatory offers best advantages in music, elocution, art; special course and training classes for MUSIC TEACHERS; 35 pianos; pipe organ; most beautiful concert hall in the South. Brenau had 175 boarders last year, representing 12 States. Beautiful buildings, ideal location. Altitude 1,500 feet.

For Handsome Catalogue Address A. W. VAN HOOSE, (Asst. Presidents, H. J. PEARCE, Gainesville, Ga.



GREENVILLE FEMALE COLLEGE, Greenville, S. C.

College of highest grade. Degree courses and special. Faculty of 18. Greatly improved equipment. Pure mountain water. Climate rarely equalled. For catalogue and terms write to E. C. James, Litt. D., Pres.



tion, is indeed very incomplete without this binding and elevating influence within its holy precincts; and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the downfall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the mawr within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White, Jackson, Mississippi.

Mississippi College

Has crowned the successful endowment movement of last session with an attendance of

300
STUDENTS THIS SESSION.

In the past she has educated Governors, Congressmen, Senators, Judges, College Presidents, and hundreds of men in almost all other noble callings.

350

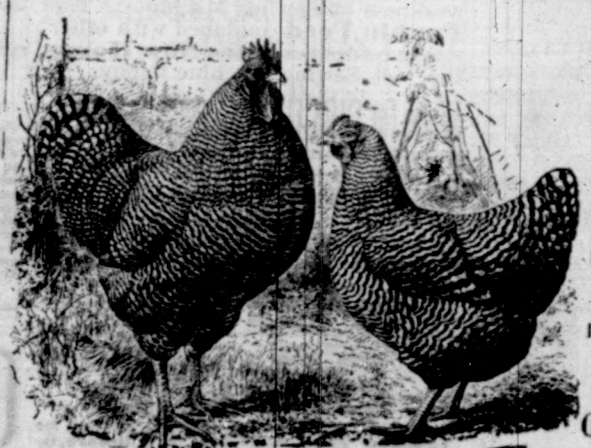
is the number of students wanted next session.
This is the old reliable, founded in 1826.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

BARRED P. ROCKS.



Bred for Health, Vigor and Egg Production as well as to the Standard. An extra good lot of hens mated to fine males, the best I have ever bred.

Eggs \$1.50 per 15. 1 SAT ISFY MY CUSTOMERS.

W. R. TATE,
Goodman, Miss.

WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program:

August, 1903.

Programs are suggestive. It is hoped those in charge will make necessary changes.

Subject—The Home Box.

1. Hymn—Come Thou Almighty King.

2. Scripture—The obligation of a blessing, Acts 1:8; Matt. 23:16; Isa. 43:10; Luke 8:39; John 12:17.

3. Seed thought for the week—When asked "What is the most serious thought with which you were ever confronted?" Daniel Webster replied, "The individual responsibility of each."

4. Prayer for God's help in making our lives what they should be.

5. Selections from letters—A Home Mission Message.

6. A plea for the Home Board could have \$200,000 for current use, there is before it a future of hope, effective service. If this initiative were not seen, a few years only will be needed to disclose a mistake of sorrowful magnitude."

—Dr. F. C. McConnell.

7. Consider recommendations of Home Board—For Statistics of Home Board see Topic Card.

8. A need for special prayer—That those who plan the "Thanksgiving Memorial" of the Bible Fund, be directed from above, that the importance of church buildings may be maintained.

9. Leaflet—"Reasons for Conversion."

10. Seasonable questions—Have we talked Home Missions? Have any been visited and invited to the meeting? Will the Society send a box to a frontier missionary?

11. Business Collection, etc.

12. In closing—Read attentively the first 11 verses of the great Home Mission Chapter, Isa. 60.

Report of Secretary of Central Committee for Quarter From April 1st to July 1st, 1903.

Bogue Chitto Association—McComb: s m \$5, f m 5, home uses 322.15; Osyka: s m 4.85, s m 4.80, f m 3.40, home uses 6.40.

Chickasaw Association—Cherry Creek: s m 5.55.

Carey Association—Natchez: h m \$10.10, s m 15, home uses 320. Orphanage 50.

Central Association—Jackson:

Switzerland Association—Meridian: s m \$5, f m 5, home uses 322.15; Osyka: s m 4.85, s m 4.80, f m 3.40, home uses 6.40.

Switzerland Association—Meridian: s m \$5, f m 5, home uses 322.15; Osyka: s m 4.85, s m 4.80, f m 3.40, home uses 6.40.



After treatment. Before treatment.

Cancer Cured.

Dr. R. E. Woodard, Little Rock, Ark.

I, Dear Doctor—The cancer on my nose is entirely well! I only had to use your famous ointment a very short time. The Oil Cure is certainly a wonderful discovery, and a great benediction to suffering humanity. I feel that others who are suffering should know of this.

Yours gratefully,
Mrs. L. E. Pace.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one.

Enclose stamp for reply. Call on or address
DR. R. E. WOODARD,
506-508 Main St., Little Rock, Ark.

h m \$16, s m 32.50; f m 165, home uses 200, Orphanage 13.80, sustenance 2.50. Clinton: s m 7.35, home uses 2.10. Utica: h m 25, Yazoo City: home uses 200.

Columbus Association—West Point: h m \$3.35, home uses 37.50. Mt. Zion: s m 2.50, Mississippi College 2.50. L. A. S. Starkville: h m 3.60, home uses 4.10, Orphanage 25, ministerial education 5. Pleasant Hill, home uses 28.45. W. M. S. Starkville: h m 35, Macon, home uses 10.60. Columbus: h m 3, home uses 9.50. Mabens, s m 3, home uses 20.35. S. E. Columbus: home uses 15. Brooksville: s m 5, home uses 165.75, Orphanage 16.14.

Coldwater Association—Comodo: h m \$5, home uses 85. Hernando: sustenance 5.

Copiah Association—Hazelhurst: h m \$15.50, f m 15.50, home uses 3.10, church building and loan 5. Smyrna: h m 2.85, f m 1.25, home uses 20.15, Orphanage 30. Spring Hill: home uses 1.75. Wesson: s m 17.75, home uses 26.50; Orphanage 74, Mississippi College 30. Crystal Springs: s m 25.05, home uses 2.95.

Chickasaw Association—L. A. & M. 1st Church Meridian: s m \$12.70, home uses 14.75, Orphanage 7.50. L. M. S. 1st Church Meridian: h m 1, s m 12.75. 41st Ave. Meridian: s m 12.44, f m 10, home uses 23.80. Quitman: h m 7.38, s m 5, f m 2.81, home uses 60.40. Wm. Carey 1st Church Meridian: f m 56.50. 15th Ave. Meridian: h

m 1.15, home uses 52.20. Y. M. S., 15th Avenue Meridian: f m 4.45, home uses 42.20. Shubuta: Orphanage 1, sustenance .50, ministerial education .50.

Deer Creek Association—1st Church Vicksburg: s m \$25, f m 37.50, home uses 100, Orphanage 15, church building and loan 5, ministerial education 15. Indianola: h m 12.42, s m 21.65, f m 16.02, home uses 275.10.

Fair River Association—Brookhaven: h m \$8.70, s m 5, home uses 15. Theological Seminary 2. Gulf Coast Association—Biloxi: f m \$12, home uses 176.92, Moss Point: home uses 39.75.

Kosciusko Association—Samaria: s m \$5.50. Yackanookany 2.50. Kosciusko: s m \$10.80. Kosciusko Cotton Mills: .95.

Lebanon Association—Lumberton: home uses 20.55, Hattiesburg: h m 25, s m 15, home uses 25. Purvis: home uses .90, general missions 1.50. Ellisville: h m \$16, s m 32.50; f m 165, home uses 200, Orphanage 13.80, sustenance 2.50. Clinton: s m 7.35, home uses 2.10. Utica: h m 25, Yazoo City: home uses 200.

Mississippi Association—Berwick: home uses \$3.

Oxford Association—Water Valley: h m \$52.50, s m 67.50, Oxford: h m 6.75, f m 32.40, home uses 50. Batesville: f m 10, home uses 5.

Pearl Leaf Association—Collins: home uses \$25. Bunker Hill: s m 60, f m 1.

Pearl River Association—Carnegie: home uses \$6.25, Orphanage 1.75.

Rankin County Association—Fannin: h m \$1.30, f m 1.55, home uses 1.10, Orphanage 7.25.

Strong River Association—Hebron: h m \$2.25, s m .50, f m 2.25, home uses 15. Stonewall: home uses 13.85. New Zion: home uses 48. Florence: home uses 60.

Union Association—Hernando: h m \$4.50, s m 5, home uses 436.90, church building and loan 4, ministerial education 8.

West Judson Association—Tupelo: s m \$10.

Yazoo Association—Winona: h m \$5, s m 5, f m 5, home uses 10.78. Durant: h m 4, f m 4, ministerial education 4. Lexington: h m 6.75, s m 6, home uses 55.

Yalobusha Association—Hardy: h m \$5.25, s m 4. Grenada: h m 10.

Central Association—Raymond: h m \$12, f m 12, church building and loan 2.50. Ogden: h m 3.45. Canton: s m 5, f m 5, home uses 16, Mississippi College 5.

Report of Band Work for quarter ending July 1st, 1903:
Sunbeams of Wesson—Foreign missions \$7, State missions 5, home uses 5, Orphanage 20, total 37.

Sunbeams of Osyka—Total \$1.40.

Sunbeams of Meridian 15th Avenue—Home uses \$16.25; total 16.25.

Sunbeams of Natchez—Home uses \$0; total 10.

Sunbeams of Crystal Springs—State missions \$15; total 15.

Sunbeams of Clinton—Orphanage \$15; total 15.

Sunbeams of Quitman—State missions \$1, Orphanage 1; total 2.

Sunbeams of Oxford—Home missions .50, S. S. Board 5; total 5.50.

Sunbeams of Brooksville—State missions \$3; total 3.

Sunbeams of Hattiesburg—S. S. Board \$3.80; home uses 7.10; total 10.90.

Sunbeams of Coffeeville—Foreign missions \$3.20; Christmas offering 3; total 7.20.

Hattiesburg to Old Ladies Home, \$1; Crystal Springs' box to Orphanage \$25; Clinton box to Frontier \$106; total \$134.

Grand total \$255.25.

Mrs. Henry Broach, Jr., Supt. Band Work.

Mississippi Apportionment.

The women of Mississippi are asked to give this year forty-three hundred (\$4300) to missions, 2500 to Foreign, 1800 to Home. This is largely in excess of what we gave last year, but by God's help we will make an honest, faithful effort to meet this demand.

Let us not be too quickly appalled by this increased contribution but consider calmly whether it be practicable for us to give it. There are an hundred and four thousand Baptists in Mississippi and it is probable two-thirds or 69,000 of these are women—4300 divided among these would be about sixty five cents each. But every one does not give to missions—but many women give five, ten times that much. Surely these and larger gifts should meet this deficit caused by non-givers. Let those who have the Master's cause at heart, make a greater and more earnest effort to interest the indifferent and the many who can increase their offering. We have reason to praise God for what our women have done in the past year for missions, but let us not be satisfied but press forward to still greater things.

Pray God that every woman will realize her responsibility in this great work. God has given us the opportunity, let us seize it at once.

(Mrs.) Wm. R. Woods.

Church building and loan 16, sustenance S. Mississippi College 112.50, Theological Seminary 2, Ministerial education 97.50, General missions 1.50—Grand total \$5,739.14.

Mrs. Wm. R. Woods, Sec'y Cen. Com.

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Pray God that every woman will realize her responsibility in this great work. God has given us the opportunity, let us seize it at once.

TEMPERANCE.

BY W. H. PATTON.

He Never Blamed the Booze.

He took a bottle up to bed.

Drank whisky hot each night.

Drank cocktails in the morning.

But never could get tight.

He shivered in the evening.

And always had the blues.

Until he took a bowl or two—

But he never blamed the booze.

His joints were full of rheumatism.

His appetite was slack—

He had pains between his shoulders.

Chills ran down his back.

He suffered with insomnia.

At night he couldn't snooze;

He said it was the climate.

But he never blamed the booze.

His constitution was run down—

At least that's what he said;

His legs were swelled each morning.

And he often had swelled head.

He tackled beer, wine, whisky,

And if they didn't fuse,

He blamed it to dyspepsia—

But he never blamed the booze.

He said he couldn't sleep at nights,

And always had bad dreams;

He claimed he always laid awake

Till early sunrise beams;

He thought it was malaria.

Alas! 'twas but a ruse,

He blamed it on everything—

But he didn't blame the booze.

His liver needed scraping,

And his kidneys had the gout;

He swallowed lots of bitters,

Till at last he cleaned them out.

His legs were swelled with dropsy,

Till he had to cut his shoes;

He blamed it to the doctors,

But he never blamed the booze.

Then he had the tremens,

And tackled rats and snakes;

First he had the fever,

At last he had a funeral,

And the mourners had the blues,

And the epitaph they carved for him was—

"He never blamed the booze."—Richmond Times.

A Reform that Works.

The International Reform Bureau, of Washington, D. C., signifies the completion of its eighth fiscal year, by publishing a list of the successful laws which its superintendent, Dr. Wilbur F.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901. This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Crafts, has drawn. Eight of these have been enacted by Congress—two on divorce, one on protection of girls, four on temperance, and one on the Sabbath, besides which two passed one house, and six bills have been favorably reported, making eight half way to victory. Of these eight fully enacted laws, the first abolished "divorce colonies" in the territories by making a year's residence necessary; the second made the law of Christ on divorce the law of the District of Columbia, as a step toward making it the law of the whole country by constitutional amendment; the third provided increased protection for girls under twenty-one in the national capital; the fourth prohibited the army beer saloon—the first anti-canteen law; the fifth abolished liquor selling in U. S. immigrant stations.

My Hair

"I had a very severe sickness that took off all my hair. I purchased a bottle of Ayer's Hair Vigor and it brought all my hair back again."

W. D. Quinn, Marseilles, Ill.

One thing is certain,—Ayer's Hair Vigor makes the hair grow. This is because it is a hair food. It feeds the hair and the hair grows, that's all there is to it. It stops falling of the hair, too, and always restores color to gray hair.

\$1.00 a bottle. All druggists. If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER & CO., Lowell, Mass.



Dining Cars...

ALL TRAINS
ALL MEALS
ALL CARTE
ALL THE WAY
ALL THE TIME

Gives Perfect Health.

For Success
Attend

Harris' Business College,

Established 1895.
Incorporated 1900.
Auth. Cap. \$30,000.

—JACKSON, MISSISSIPPI.—

JESSE R. JONES, M. D.,

JACKSON, MISS.

206 E. Capitol St.

Long Distance Telephone No. 346.

CORRESPONDENTS ANSWERED.

Dr. Jones, now in his forty-ninth year of professional life, has made a record for success in curing diseases that probably has never been surpassed. Born and raised in this locality and having practiced in the most sickly places, his professional standing is well known to all new comers, so well known that it would seem unnecessary to refer to it. But some misconceptions as noticed by letters received, etc., justify a written statement.

His practice includes all ELEMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The percentage of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record:

1st. He is not a party spirit—His familiarity with the medicines of the different schools, as well as of the different modes of cure without drugs, makes him a good tool in the hands of the Master Builder. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He demands and expects of his patients that his advice must be taken. 5th. He delights to know he is in God's hands and constantly prays for His help. 6th. He makes no pretensions as a divine healer but insists that his prescriptions must be followed to insure success. 7th. Eradicating the idea that their money has anything to do with the curing, he insists that his patients be prompt, true to themselves and not fault finding or doubting but hopeful and confident.

If you put yourself under Dr. Jones burn all bridges behind you. With him your money don't take the place of a cure. He feels that the cure must be effected and the patient should be determined by the help of God to be cured with DR. JONES as the means. Such determinations bring the good results. To such as can accept his services under such feelings he would say, don't wait to try this, that or the other remedy. Commence at once. Health resorts, mineral waters and surgical operations or any system of healing as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by a most wonderful record.

Without confidence on the part of the patient such as the following may be expected: One paying his fee in advance, took treatments well and medicines tolerably well for ten or fifteen days. The progress towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions paid and even forgotten; a large dose of calomel of his own prescribing, a great deal worse, is too sore and aches too much to be disturbed, goes off to mineral springs to build up.

Treatments require but a few minutes, are the most powerful means known to build one up and, while it is available in some instances for the excessively nervous to take chloroform or ether for the first one, it is not necessary. They can take this if they wish in the Sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cart in the above instance was put before the horse. Mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination all may be well.

Per contra to the above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as they can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones.

But it is a case like wonder that so many are willing to trust Dr. Jones at all, when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are most binding.

Dr. Jones displays such zeal and anxiety for the welfare of his patients, and withal, such a happy disposition in his presence that confidence is at once inspired and doubt vanishes. The places them at once on the road to recovery. If the patient is going to let anyone prevail or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefitted thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868; doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.
Graduate Eclectic Medical Institute, Cincinnati, O., 1875.
Graduate National School of Osteopathy 1900.
Graduate Chicago School of Psychology 1899.
Ex-President Board of Health and Howard Association, Crystal Springs.
Member Southern Homoeopathic Medical Association.
Member American Association of Official Surgeons.
Member Alumni Association of Eclectic Medical Institute.
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

HILLMAN COLLEGE for YOUNG WOMEN

BEGINS THE FIFTY-FIRST SESSION SEPTEMBER 10, 1903.

Complete Courses in Literary Work, Music, Art, Expression, Stenography, Typewriting.

Five States and Thirty-Seven Counties Represented Last Session.

High Grade Faculty, Comfortable Accommodations,
Pleasant Associations, Healthful Environments.

We do not care for large numbers, but we do earnestly desire excellent scholarship and high moral character. We think we are attaining these ends. Mr. George Whitfield, of Clinton, thinks so. Several months ago he said to us: "I have been connected with Hillman College for fifty years and I have never known it to do as good work as it is doing now."

We can take only forty boarding pupils, therefore it will be best to make arrangements with us at an early date. Write and let us send you our beautiful new catalogue. It is yours for the asking.

JOHN L. JOHNSTON, President,
CLINTON, MISSISSIPPI.